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ARROWS FROM THE DIVINE QUIVER,

STRINGED BY

D. G. MACDONALD,  
TORONTO.

For the Benefit of Enquirers after Truth.

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# ARROWS FROM THE DIVINE QUIVER.

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D. G. MACDONALD, TORONTO.

FOR THE BENEFIT OF INQUIRERS AFTER TRUTH.

*Question.*—What is the condition of the unconverted, in their relation to eternity?

*Answer.*—A condition of imminent danger, and just and awful condemnation: see Matt. iii: 7; Luke xiii: 3; John iii: 3; Rom. iii: 22, 23; Gal. iii: 10; Psalm ix: 17; I Peter iv: 17, 18; Mark viii: 36-38; John iii: 36; Ezek. xxxiii: 45; Matt. xxv: 41, 46.

*Ques.*—Does the word of God hold forth any encouragement for a truly penitent soul?

*Ans.*—Yes; free, full, and *present* pardon. Isa. lv: 7; liii: 6; John iii: 16; vi: 37; Isa. i: 18; I John i: 7-10; John v: 24; Rom. v: 6-9; Rev. xxii: 17, etc., etc.

*Ques.*—Is pardon, once procured, conditional and variable, or is it absolute and unalterable?

*Ans.*—Absolute and unalterable. John i: 12, 13; I John v: 4; James i: 18; I Peter i: 3-5, 23; Phil. i: 6; Eph. ii: 8-10; Rom. xi: 6; Rom. viii: 17; Heb. vi: 17-20; Rom. v: 10, 11; Rom. viii: 29-39; John vi: 37; xvii: 20, 23, 24; x: 27-30; Luke xv: 10; John v: 24; Jude xxiv: I John ii: 19.

*Ques.*—Should the pardoned soul tamper with sin, or seek enjoyment in the amusements of the world?

*Ans.*—No: the line of distinction between the Church and the world is clearly defined in the word of God, and should not be obliterated, or even blurred. Rom. xii: 1, 2; viii: 1, 5-10; II Cor. v: 17; vi: 16-18; Eph. i: 4; 2: 1-6; iv: 21-24; v: 7-12; I Thess. v: 22; Gal. i: 4; v: 24, 25; vi: 14; Phil. iii: 18-20; John xv: 19; xvii: 15; James i: 27;

II Peter i: 2-11; ii: 20-22; I John ii: 15; iii: 13; v: 19; I Cor. x: 31. A desire to live in the spirit of these scriptures is the best *evidence* of regeneration.

*Ques.*—Should the child of God unite with the visible Church of Christ immediately upon conversion, or not?

*Ans.*—Most emphatically he should, *without any delay*. According to the teachings of God's word all the unregenerated should be in the world, and all the regenerated should be in the Church. Matt. xxviii: 19, 20; Acts ii: 41-47; v: 14; xi: 24; viii: 12; x: 48; John xiv: 15, 21, 24; xv: 14; I Cor. xi: 2.

*Ques.*—Were there *local* churches organized and officered in the apostolic days, to which believers were added?

*Ans.*—Most certainly there were. One of Paul's principal burdens was "the care of all the churches." And our Lord's instruction concerning the discipline of the Church would be impossible unless the Church were a local, officered organization. Otherwise the offended brother could not "tell it unto the Church." Matt. xviii: 17; Acts ix: 31; xi: 26; xiii: 1; xiv: 23; xv: 22, 41; xvi: 5; Rom. xvi: 4, 16; I Cor. iv: 17; vii: 17; xi: 16; xiv: 23, 33; xvi: 1, 19; II Cor. i: 1; viii: 1, 18, 19, 23, 24; xi: 8, 28; xii: 13; Gal. i: 2, 22; I Thess. i: 1; ii: 14; II Thess. i: 4; III John x.

*Ques.*—How are members added to this organization?

*Ans.*—"Baptism is a sacrament [I would rather call it an ordinance] of the New Testament . . . . whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's." (*Presbyterian Confession of Faith*, Ans. to Ques. 165.)

*Ques.*—Who are the proper subjects for this solemn ordinance?

*Ans.*—Those who repent and believe the gospel. Matt. iii: 5-10; xxviii: 19, 20; Mark i: 4, 5; xvi: 15, 16; Acts ii: 37-41; viii: 12, 36, 37; ix: 18; x: 47, 48; xviii: 8; Gal. iii: 27; Col. ii: 10-12; I Peter iii: 21.

*Ques.*—Is water baptism necessary at all, if we have the baptism of the Spirit?

*Ans.*—Having the Spirit is the reason why you should have the baptism of water. Acts x : 47, 48.

*Ques.*—Were not infants circumcised under the old economy ?

*Ans.*—Yes ; *male* infants were. Gen. xvii : 10-14.

*Ques.*—Did not baptism, in the Christian Church, take the place of circumcision in the Jewish nation ?

*Ans.*—Not at all. Our blessed Lord was circumcised when eight days old (Luke ii : 21), but He was baptized on entering upon His public ministry (Matt. iii : 13-17). Saul, of Tarsus, was "circumcised the eighth day" (Phil. iii : 5), but he was baptized when converted (Acts ix : 18). Circumcision continued among Jewish Christians, for its own purpose (a badge of their nationality and a seal of the covenant yet in part to be fulfilled ; see Rom. ii), long after baptism was introduced for *its* purpose, namely ; a personal profession of faith in Him through whose death, burial and resurrection the sins of the penitent are cancelled ; as also a profession of death to sin and cleansing from it. For proof that circumcision was not "done away" to make room for baptism, see Acts xi : 2, 3, to find that about *eleven* years *after* baptism was introduced, "they that were of the *circumcision* contended with Peter," etc. And *eleven* years later still Paul circumcised Timothy (Acts xvi : 3). See also the trouble Paul got into by the *false* report circulated that he "taught all the Jews that were among the Gentiles to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the custom," Acts xxi : 21. Those who brought this charge against Paul were some from among the "many thousands of Jews *who believe* and they are all zealous of the law," Acts xxi : 20. See also Acts xv.

#### ARGUMENT.

1. If Christ intended that baptism, in the Christian Church, should "take the place of circumcision" in the Jewish nation, there would have been some intimation of the change given in the New Testament.

2. But the New Testament is silent upon any such change; *therefore*

3. No such change was intended by Christ. Again,

1. If circumcision was "done away" to make room for baptism, it would have been done away when baptism was introduced.

2. But Paul circumcised Timothy more than twenty years after baptism was introduced, (see Acts xvi : 3) *therefore*

3. Baptism did not "take the place of circumcision"; *both were continued*; the *former* as an initiatory rite into the Christian Church, to be given to all who profess a personal faith in Jesus, "both men and women"; the *latter* as a mark of Jewish nationality, to be given to males only. Compare Acts viii : 12 with Gen. xvii : 10.

If baptism has "come in the room of circumcision," there can be *no baptism* for *females*, without breaking the law; and when the head of a house professes religion all his *male*, children or *every age*, whether believers or infidels, together with all the males "that are born in his house, or bought with his money, which are not his seed, must needs be" baptized, else the *law is broken*, Gen. xvii : 12-14.

If there is any analogy between circumcision and baptism it is in this, namely: That as the *natural* seed of Abraham—Jews—were to be circumcised, so the *spiritual* seed of Abraham—believers—are to be baptized. See Col. ii : 11, 12; Rom. ii : 28, 29; Phil. iii : 3; Rom. iv : 11; Gal. iii : 7, 9, 26-29.

*Ques.*—Were there not infants brought to Jesus in the days of His flesh. Matt. xix : 13-15?

*Ans.*—Yes; certainly, but they were not brought to be baptized. Whatever was done for them, Jesus Himself did it. The disciples evidently did not baptize them, for they "rebuked them" that brought them. v. 13. Jesus did not baptize them, for He never baptized *anyone* (John iv : 2). The parents brought them to Jesus not for baptism, for infant baptism was not known until nearly *two hundred* years after this, but "that He should put His hands on them and pray." "And He laid His hands on them and departed thence," v. 15.

*Ques.*—But were not households baptized, and consequently infants?

*Ans.*—Households were baptized, but no infants. All houses have not infants in them. I can furnish a list of scores of households baptized by Baptist ministers. I myself have baptized several households, but never an infant.

The fact that only *five* household baptisms are recorded in *all* the ministry of the apostles, while so many thousands—Jews and Gentiles—were baptized, clearly proves the baptism of households to be a somewhat rare occurrence. And in the five that are recorded there is not only no room for *inference* that there were infants, but *clear evidence* that there were *not*. Examine the records.

1. Cornelius was “a devout man and one that *feared God with all his house.*” And they “received the Holy Spirit” before they were baptized. Acts x : 2, 33, 47, 48.

2. Lydia (Acts xvi : 14, 15, 40) was at this time selling purple at Philippi—three hundred miles away from her own city. There is no word in the record of husband or child. Whoever constituted her household they were old enough to be called “brethren” and to be “comforted” by a visit from the apostles, v. 40.

3. Of the jailer it is said that the word of the Lord was spoken to him “and to *all that were in his house.*” And that he “rejoiced, *believing* in God *with all his house,*” Acts xvi : 25-34.

4. “Crispus . . . . believed on the Lord with all his house, and many of the Corinthians hearing, *believed*, and were baptized,” Acts xviii : 8.

5. “The household of Stephanas” (I Cor. i : 16) are said to “have addicted themselves to the ministry of the saints,” I Cor. xvi : 15. Excellent candidates for baptism, every one of them.

There is not a syllable in the word of God to support the baptism of infants; it is purely an invention of man; and NEANDER, “the prince of Church historians,” though not a Baptist, acknowledges it in saying, “We have all reasons for

not deriving infant baptism from apostolic institutions." *History of the Church*, Vol. I., p. 311.

#### THE ACT OF BAPTISM.

*Ques.*—What is the proper act in baptism?

*Ans.*—Immersion, or a burial of the believer, followed by a resurrection. Matt. iii: 13-17; Mark i: 5-11; John iii: 23; Acts viii: 36-39; Rom. vi: 3-5; Col. ii: 12.

*Ques.*—Will not sprinkling or pouring answer the purpose?

*Ans.*—No; no other act represents a burial and resurrection (which are essential to Christ's baptism). As the Lord's Supper commemorates the *death* of Jesus, so baptism the burial and resurrection, and if immersion is taken out of the Christian system there is nothing left in it to commemorate the resurrection of Jesus, the Christ.

And besides this, there is no other word used in the New Testament where baptism is spoken of but the word which, when translated, means "to dip, plunge, or immerse." See any standard Greek Dictionary.

*Ques.*—Is this word translated anywhere in the Bible?

*Ans.*—Yes; in II Kings v: 14. The Hebrew word is "*tabhal*," the Greek "*baptizo*," the English "dip."

The word "sprinkle" is not found in the four gospels nor in the Acts of the Apostles, neither in Greek nor in English, nor in any other place in the New Testament, but six times in the Epistle to the Hebrews, and once in I Peter, and *never* where baptism is referred to. (Westcott & Hart put *Rantizo* in brackets in Mark vii: 5.)

If our Lord intended the ordinance of baptism to be performed by sprinkling He would have used the word which the language provides to designate the act, and which is elsewhere used in the New Testament where sprinkling is intended; but He never once used such a word to designate baptism; therefore, He never intended sprinkling to be the form of the act.

If our Lord intended the ordinance of baptism to be performed by pouring He would have used the word which the

language provides to designate that act, and which is elsewhere used in the New Testament where pouring is intended ; but He never once used such a word to designate baptism ; therefore, He never intended pouring to be a form of the act.

If our Lord intended the ordinance of baptism to be performed by the application of water without defining the act, He would have used the word elsewhere used to convey that thought ; but He never once used such a word to designate baptism ; therefore He intended the act of baptism to have a definite form.

Baptism is referred to in the English New Testament one hundred and one times. In *every case, baptizo*, in one of its forms, is the word used in the original ; therefore the act expressed by *baptizo* is the act intended, *and no other*.

*Baptizo*, in one of its forms, is the original word in *every case* in the New Testament where baptism is referred to. The best scholarship of the world is agreed that the translation of *baptizo* is to immerse ; therefore the New Testament baptism is immersion.\*

Should we grant, for the sake of argument, that "to baptize" means "to wet" or "to wash," without reference to the *mode* of the washing, another unanswerable proof, that

In the *Sunday School Times* for June 1st, the following question and answer appeared :

*Ques.*—"Will you be kind enough to state in the *S. S. Times* whose Greek-English Lexicon of the New Testament stands highest in the estimation of the best critical scholars?"

*Ans.*—"Unquestionably the best Greek-English Lexicon of the New Testament is that known as Thayer's Grimm, published by Harper & Brothers, New York."

On the meaning of *Baptizo* Thayer's Grimm speaks as follows ; . . .  
 "II. In the N. T. it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents and nature of their religion (see *Baptisma* 3), viz., an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's Kingdom." On "*Baptisma* 3" (referred to above), he says: "3, Christian baptism ; this according to the view of the apostles, is a rite of sacred immersion commanded by Christ," etc.

the baptism of the N.T. was a washing of the *whole body*, remains in the fact that in Acts xxii: 16, where water baptism is undeniably referred to, the word used to show the character of the baptism is *apo-louo*. The word *louo* is always used to denote the washing of the *whole* body, in distinction from washing a *part* of the body; "*nipto* is used of a part of the body (hands, feet, face, eyes), *louo* of the whole." "Remission is represented as obtained by undergoing baptism; hence those who have gone down into the bath," etc., *Thayer's Lexicon*, Arts. on *louo* and *apo-louo*. See also *Trench's N.T. Synonyms*, § xlv; and *Jamieson, Fausset & Brown's Com.* on John xiii: 10. Compare I Cor. vi: 11; Eph. v: 26; and Titus iii: 5. To say that "pour" is used in connection with the baptism of the Spirit has no weight in the argument, as "sat," (Acts ii: 3,) "filled," (Acts ii: 4,) and "breathed" (John xx: 22,) are also used—acts which no one would call different modes of water baptism. These several words are used in connection with the baptism of the Spirit, but the *act* performed in water baptism is *limited to baptizo*—no other word being used to define the act; and the *character* of the baptism is limited to *louo*—to wash the *whole* body (as above)—and *thapto*—to bury (Rom. vi: 4); and *gennao*—to be born (John iii: 5).\*

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\* "Surely it would be natural for Jesus, when speaking of birth from Spirit, to call the rite which symbolizes this, birth from water. One stands at the beginning of the inward life, and the other at the beginning of the corresponding outward life."—Hovey, *Am. Com.*, John iii: 5.

"The kingdom, though in its nature spiritual, was to have, while on earth, a visible form in Christian churches, and the simple rites belonging to church life were to be observed by every loyal subject."—Hovey, in *Smith's Bib. Dic.*, Art. on Kingdom of God.

"Let me sum up in a single sentence what I understand our Lord to have said to Nicodemus: Conversion and baptism are essential prerequisites of admission to the kingdom I came to establish on earth, namely, to the Christian Church."—Dr. Boise, Chicago.

"The Kingdom of God, or, as it is called in Matt., the Kingdom of Heaven, (comp. Daniel ii: 44; vii: 13, 14, 27) denotes the Kingdom of Grace—the visible Church."—*Cambridge Bible for Schools*, on Mark i: 14, 15.

Except a man be born again—born from above, born of the Spirit

The water of baptism thus becomes, symbolically, the grave in which the *old* nature is buried and from which the *new* nature comes forth to "walk in newness of life," or the womb from which, symbolically, the regenerated soul comes forth as "a new-born babe," or the bath in which the soul is *symbolically* washed from his sins and fitted for the Church and service of the Lord. This external act, in its threefold significance, setting forth the internal operation of the Spirit of God upon the soul, causing death and resurrection, regeneration, cleansing; and also setting forth the death, burial and resurrection of Him by virtue of whose atoning work the Spirit operates upon the soul.

The *very act* expressed by the word must be performed or the word is disobeyed. In the Lord's Supper, it will not do to *look* at the bread, or to *catch* it, or to *chew* it even; you must *eat* it. And it is not a question of whether you eat a little bit, or a whole loaf, it is the *act of eating and drinking*, in a proper spirit, that complies with the command. So in baptism, it is not a question of more water or less water, but the *act of baptism*, in a proper spirit, that complies with the command. Change the act and the command is broken; its significance is lost.

CALVIN acknowledges that "the Church" has changed the act from immersion to sprinkling, and when he came out from Rome he continued the form. In his *Institutes*, Book 4, Ch. 15, Sec. 19, and in his *Commentary* on the 8th of Acts, he says, "Churches should be at liberty to adopt either (im-

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—he cannot *see* the Kingdom—cannot be attracted towards it, sees no beauty in it; and except he be born of water, as well as of Spirit, he cannot *enter into* the Kingdom. Birth from Spirit makes the sinner a fit subject for the Church; birth from water puts the Spirit-born soul into its fellowship.

The Kingdom of God, in its *earthly relation*, may be defined the reign of God in the hearts of His elect, having its *visible* manifestation in "the blessed order of Church life." Every subject of the Kingdom should be a member of the Church. Failing to become such, when possible, is disloyalty to the King. See Daniel ii: 44; vii: 13, 14, 27; Luke xvi: 16; John xiv: 15, 21, 23, 24; xv: 14; Luke vi: 46; Acts ii: 41-47.

mersion or sprinkling,) according to the diversity of climate, although it is evident that the term baptize means to immerse, and that this was the form used by the Primitive Church." "Wherefore the church did grant liberty to herself, since the beginning, to change the rite somewhat," etc.

This change is also acknowledged by DEAN STANLEY in his *Sinai and Palestine*, p. 307 ; by CONYBEARE and HOWSON in their *Life and Epis. of Paul*, vol. 1, p. 439, and vol. 2, p. 169, N.Y. Ed., 1886 ; by BAXTER, in his *Disp. of Rights to Sac.*, 2nd Lon. Ed., p. 70 ; by CHALMERS, in his *Lectures on the Romans* (chap. 6,) and by LUTHER, in his *Sac. of Bap.*, vol. 1, p. 319.

The contention between the majority of the *learned* Pædobaptists and the Baptists is, that the former say that the Church has a right to *change* the command of Christ to suit convenience, while the latter say that the Church has *no such right*. Which is the safer ground ? See Deut. iv : 2 ; Prov. xxx : 5, 6 ; and Rev. xxii : 18-20.

#### THE LORD'S SUPPER.

*Ques.*—Who should be admitted to the Lord's table ?

*Ans.*—Members in good and regular standing in the visible Church of Christ. And as there can be no membership in the visible Church without baptism, and no scriptural fitness for baptism without regeneration, hence regeneration and baptism are two essential prerequisites to the Lord's Supper, Acts ii : 37-42 ; see also every case of baptism recorded, to find that baptism was the *first* act of obedience after conversion, as the commission enjoined, Matt. xxviii : 19, 20 ; Acts viii : 12, 36-39 ; ix : 18 ; x : 47, 48 ; xvi : 14, 15, 32-34 ; xviii : 8, etc. All these scriptures show that baptism goes *before* the supper. It is as illogical also, as it is unscriptural, to put the supper before the baptism, as the supper represents the sustenance of a life *already begun*, while baptism represents death to the old life and the *beginning* of the new. (Rom. vi : 3-5).

In a Methodist text-book (*Hibbard on Baptism*, Ed. of 1841, p. 174,) I find the following sensible statement :

"It is but just to remark that in one principle Baptists and Pede-baptists agree. They both agree in rejecting from communion at the table of the Lord, and in denying the right of church-fellowship to all who have not been baptized ; valid baptism they consider essential to constitute visible church-membership. This also we hold. The only question then that here divides us, what is valid baptism ?"

Let me give you a simple illustration of the Baptist position in regard to the relation between baptism and the communion. The Mayor of this city prepares a supper. He publishes his regulations and requirements, sending each invited guest a copy. He demands that each guest wear a white rosette on his breast and a blue badge on his arm. The rosette, the Mayor himself provides, on application—the blue badge the guest provides—the Mayor giving him the pattern. I am appointed porter by the Mayor, and a copy of the regulations is placed in my hands. There comes to the door a man who wears the white rosette but neglects the blue badge. I, most kindly but firmly, refuse to admit him because he does not wear *both*, as the Mayor requires. Who is to blame in this matter ? certainly not the porter : the blame rests either with the Mayor for demanding the blue badge or with the guest for neglecting it. If the supper were mine I could invite whom I pleased ; but being another's I must abide by his regulations.

The Mayor in this illustration represents our Lord : the supper—the Lord's Supper : the white rosette, the new heart ; the blue badge, the baptism. Our Pede-baptist friends, who are regenerated, have the white rosette, which is the grand essential to salvation, but in order to be scripturally qualified for a seat at the Lord's table they must have the blue badge also. Put it on, dear brethren, and enter the feast according to the regulations of Him who instituted it and established its laws.